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# A true Copy of three Judgments given forth by a Party of Men, called Quakers at Philadelphia, against George Keith and his Friends. With two Answers to the said Judgments.

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## The First Judgment.

AT a Monthly Meeting in Philadelphia, the 26th of 11 Mon. 1692. Thomas Fitzwater charged George Keith for denying the sufficiency of the Light, which G. Keith denying, T. Fitzwater insisted that he could prove the same, & being examined concerning his Proof thereof, several Friends present stood up, and said, They heard the said George Keith say, That he did not believe the Light was sufficient without something else, namely, Thomas Prichard, William Harwood, Benjamin Chambers, William Sownde, and several others. And after the matter in Debate had been thoroughly heard, the aforesaid Credible Evidences giving their Testimonies as above-said, the Meeting saw no reason to give Judgment against Thos. Fitzwater in this particular above-mentioned; but he said Thomas very readily left the matter to this Meeting, and condemned the rash Spirit that he spoke those words in, although the Charge in it self was true.

This is a Copy of what passed at a Monthly Meeting in Philadelphia,  
the 26 of 3 Month. 1692. A. M.

## The Second Judgment.

WE being prevented in our Meetings of late, to proceed orderly in business, by reason of a Turbulent & unsubdued Spirit, which has much disquieted us, but having respite at this time, have considered seriously, and duly of a Charge exhibited several Months past by George Keith against William Stockdale, many if not most

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being present at several Meeting, where the Allegations of each side were heard; and as the Friends then present concluded on a Judgment in this matter, but were prevented of publishing the same, by reason of George Keith's unruly behaviour, & extream Passion, which abruptly broke up the said Meeting, we declare our concurrent sense as followeth.  
That whereas Proof was made by two Witnesses, That William Stockdale should say, that Gen. Keith's preaching "Christ was out," and Christ within was preaching two Christs, which W. Stockdale denied the words for spoken; and alledged that Geo. Keith called him an Ignorant Weather, and gave him several villifying Expressions. Our Judgment is, That William Stockdale is reprehensible, and shame-worthy for uttering the said words, they being an Offence to many sound and tender Friends, and that he condemn the same. And as for G. Keith's manner of proceeding against him, we cannot own the same to be pursuant to Gospel Order, the said G. Keith having not alone dealt with him in private before he had further prosecuted his Complaint; neither can we hold him excusable for his undecent expressions to W. Stockdale, he being elder in Truth and in Years.

Given forth by the Meeting of Publick Friends, at Philadelphia, the  
4th of 4th Month, 1692. A True Copy, by  
Samuell Jenings.

### The Third Judgment, and Condemnation, against G. K.

To the several Monthly and Quarterly Meetings in Pennsylvania, East and West-Jersey, and else-where, as there may be occasion.

**B**eloved Friends, Intender Love, and with Spirits bowed down before the Lord, is this our Salutation unto you, earnestly desiring your growth and daily preservation in the antient Truth, and in the simplicity of the Gospel of our Lord Jesus Christ; and our hope and breathings are, that no insinuations or wiles of the Enemy shall prevail to turn you aside from our steadfastness, or to cause you to esteem lightly of the rock and way of Gods Salvation unto you, but that you be kept in the light and life, which was & is the just mans path, to the end of our days. Amen.

Now, dear Friends, it is with sorrow of Spirits and grief of Minds, that we signify unto you the tedious Exercise & vexatious perplexity

We have met with in our late Friend George Küüb, for several Months past : With mourning & lamentation do we say, How is this Mighty Man fallen ! how is his Shield vilely cast away, as though he had not known the Oyl of the holy Oyniment ! How shall it be told in Gath & published in the Streets of Akglon ? Will not the daughters of the Philistians rejoice ? Will not the daughters of the Uncircuncised Triumph, when they hear that he is fallen upon the soaring Mountains, and from the high Places of Israel ! Oh ! how are we distressed for thee, thou as a man slain in thy high places ! Whilst thou walked in the Counsele of God, & wert little in thine own Eyes, thy Bow did abide in strength, thy Sword returned not empty ; from the fat of the Enemies of God thy Bow turned not back ; His Enemies were then vile unto thee, and his Followers honourable in thy esteem. Oh ! how lovely wert thou in that day, when his Beauty was upon thee, and when his Comeliness covered thee ! Why should his Ornaments exalt thee, which were given to humble thee before him ! and how thou art fallen from thy first Love, and are become Treacherous to the Spouse of thy Youth ! Consider where thou art fallen, and Repent, and do thy first Works.

But so it hath happen'd Friends, leit any Flesh should glory, but become Silent before the Lord, that this once Eminent Man and Instrument of Renown in the Hand of the Lord, whilst he kept his first Habitation, and knew the Government of Truth over his own Spirit, and intituled the same to be a Bridle to his Tongue, was then serviceable both in Pen and Speech to the Churches of Christ ; but now, and of late, it is too obvious and apparent, that being degenerated from the lowly meek and peaceable Spirit of Christ Jesus, and grown cool in Charity and love towards his Brethren, that he is Gone into a Spirit of Enmity, Wrath, Self-Exaltation, Contention & Fanglings ; and as a Person without the fear of God before his Eyes, and without regard to his Master Brethren, and letting loose the Reins to an Extravagant Tongue, he hath broken out into many Ungodly Species, Railing Accusations and Passionate Threatnings towards many of his Brethren and Elders, and this upon slender Occasions ; and when some in Christian Duty have laid before him his unsavoury words and unchristian-frame, he hath treated them with such vile words and abusive language, such as a reasonable common civility would loath. It hath been too frequent with him, & that in a transport of Heat and Passion, to call some of his Brethren in the Ministry, and other Elders, and that upon small Provocations, if

W<sup>m</sup>, Fools, Ignorant Heathens, Infidels; Silly Souls, Liars, Heretics,  
 Rotten Ramers, Muggletonians, & other Names of that famous strain,  
 thereby to our great garning out our own Snaue. And further, his Anger  
 and Envy, being Cruel against us, and not contending himself with his  
 Harinheis against Persons, but he proceeded in bitterness of Spirit to  
 charge our Meeting with being come together to cloak Heresies and Divers,  
 and publishing openly several times, that there were more Doltrines of  
 Devil and Damnable Heresies among the Quakers, than among any Pro-  
 fessors among the Protestants. He hath long objected against our Disci-  
 pline, even soon after his coming among us, and having prepared a  
 Draught of his own, and the same not finding the expected Reception,  
 he laid & digested since: He hath often quarrel'd with us about Con-  
 fessions, declaring, That he knew none given forth by the body of Friends to  
 his Satisfaction; and often charg'd most of us of being unsound in the  
 Faith. We have offered in several Meetings for his satisfaction, and  
 to prevent strife among us, & for preserving the Peace of the Church  
 to deliver a Confession of our Christian Faith in the words of our Lord  
 and Saviour Jesus Christ, the Author of the Christian Faith, and in the  
 word of the Apostles & Disciples, his faithful Followers; or we would  
 declare our belief in Testimonies of our antient Friends and faithful  
 Brethren, who were generally received by us; or we would concur &  
 agree upon a Confession, and have it transmitted to the A<sup>l</sup> probation  
 of the Yearly Meeting here, or the Yearly Meeting at London; y<sup>e</sup> s<sup>t</sup>,  
 it was offered unto him at the same time, that a Confession concilating  
 the said matter in Christ, & so should be gotten out of a Book of his own,  
 but always slighted as insufficient: The Lord knows the trouble which  
 we have had with this manly Member, and the openness of our hearts  
 god well w<sup>s</sup> towards him, notwithstanding his rage and violence  
 ag. intn, and of th. endeavours of many in this place to have g. d<sup>n</sup>d  
 upon him by a friendl<sup>y</sup> converse, and by other means not inconsiderable  
 to a brotherly freedom; but one labours hider to seems to be a water-  
 spile upon the ground: And t<sup>e</sup> n<sup>t</sup> Meeting using Tendery and Orderly  
 ways in his fulbig, ab<sup>r</sup>use Language and disorderly Behavior, he hath  
 not only slighted all Applications of giving him to a fence of his ill  
 Treatment, and Malstrages, but in an indecent manner, said to the  
 Friends appointed by the Meeting to admonish him: where he made no  
 Account of the meeting under his feet, & airt; and, hath of late set up a  
 Speciale Dispelling Meet<sup>g</sup>, where he hath, like an open O<sup>p</sup> pos<sup>r</sup>, not only  
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reviled several Friends, by exposing their Regions Reputations in many  
Auditories of some hundreds, endeavouring to render them & Friends  
here, by the Preys and otherways, a scorn to the Profane, & the Song  
of the Drunkards, but he hath traduced & vilified our worthy travel-  
ing Friends *J. D.* and *T. W.* in their Powerful and savoury Ministry,  
whose service is not only here, but in most Meetings in *England*, *Scotland*  
and *Ireland*, well known to have a seal in the hearts of many thousands  
of the *Israel* of God : he hath also within a few weeks appeared in  
Opposition as it were, to the Body of Friends, by putting on his Hat  
when our well received and recommended Friend *J. Dickenson* was at  
Prayer, & that in a Meeting of near a thousand Friends & others, & so  
going out of the Meeting, to the great disquiet thereof, & to the draw-  
ing some scores into the same Opposition with him, by his ill Examples,  
and he thus perverting in his repeated oppositions, hard speeches and  
continued separation, & labouring, like an unwearied Adversary, to  
widen the Breach made by him, & so abusing some of the neighbouring  
Meetings by bring as yet under that cover of being owned by us, We  
are hereby brought under a Religious constraint, and to prevent other  
Meetings of being further injur'd by him, to give forth this Testimony,  
shamed as it were from us, by his many & violent Provocations, viz.  
That we cannot own him in such ungodly Speeches and disorderly Be-  
haviour, or in his separete Meeting, and that we disown the same, as  
proceeding from a wrong Spirit, which brings into Disorder inwardly  
and leadeth into distraction and confusion outwardly, and until he con-  
fess and decry the same, we cannot receive him in his publick Mi-  
nistry, and would have him cease to offer his Gift, as such, among us,  
or else-where among Friends, till he be reconciled to his offended Bre-  
thren. And as to those few of our Brethren in the Gif. of the Ministry  
who are gone out with *G. Keir*, into his uncharitable & dividing Spi-  
rit, the miserable effects whereof many of us have sufficient'y known  
in *Old England*, and other parts) Our Judgment is, That if they con-  
tinue such, they become unqualifed to the Work o. the Gospel, as degenerating  
thereby from the Guidance of Gods blessed & peaceable Spirit in their teares  
(from whence proceed the effeual New Testament Ministry) and being turned  
from the peale of Fruits thereof, are gone to Uncharity and Contention.  
And now, all you who have walked in fellowship and communion with us,  
and are drawn aside through incorrigration, or otherwise, into this  
spirit of separation, and prejudic against our Meetings orderly establish'd,  
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and wherein we have been edified and mutually refresh'd together, we carry out in the fear of God, and in love to your Souls, admonish you also of the Inseparableness of your present estate, and that therein we cannot have Unity with you, and unless you return from under that Spirit, Divinity and Barrenness from the Lord will be your Reward. And so dear Friends, we exhort you all to have your selves in the Spirit of meeknes: & peace ble Truth, upon all occasions, but more especially upon any discourse or conference with any of them who are discontented among you, or started aside from you; and avoid all Hairs & Contentions in matters of Faith and Worship; and let not the Sale of the Covenant be wanting in your words and actions, for thereby the Savour of your Conversation will reach the Whole of God in them. The Grace of our Lord Jesus Christ be with you all, Amen.

Given forth by the Meeting of Publick Friends in Philadelphia, the  
29th of the 4th Month, 1692.

Samuell Janings,	John Symcock,	Thomas Lloyd,
John Delavall,	Griffith Owen,	John Wildford,
William Tardly,	John Bowe,	Nicholas Vallin,
Joseph Kerckbridge,	Henry Wisker,	William VVaison,
Walter Fauret,	Paul Saunders,	George Maris,
Hugh Roberts,	John Blunston,	Thomas Decker,
Rebecke Owen,	William Cooper,	Joshua Fearne,
William Walker,	Thomas Thackray,	Evan Morris,
John Lyman,	William Byles,	Richard VValster,
George Gray,		

Here follows Two Answers to the said Judgments.

To all faithful Friends in Pennsylvania, East and West-Jersey, and to all  
every where else in all parts of the VVorld, to whose hands this may come.  
The Salvation of Love.

**W**e in behalf of our selves, and many Brethren, who are fully called the Seperate Meeting at Philadelphia, having taken into our serious and weighty Consideration, three several Papers given forth by them of the opposite side, who have oppos'd us, and continue to oppose us in our present Testimony to the Truth of Christ,

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Christ, and his blessed Gospel & Doctrine, viz. The first given forth by  
the Monthly Meeting of the vij oyle side, the 20 of 3d Month<sup>ly</sup> 1692,  
wherein they clear T. Fitzwater of his fally accusing G. K. for denying  
the sufficiency of the Light, saying expidy in their laid Paper, That ~~is~~ r  
erection ~~VV~~ansis giving their Testimony, that they heard G. K. say; he did  
not believe the Lig<sup>t</sup> was sufficient without some-what else; the meeting saw  
no reasone to give judgment against T. Fitzwater in t. u particular, the said  
Thomas condamning the rash spirit that he spoke these words in, though o. e.  
Charge in it self was true. And G. K. having both at a Quarterly and  
Monthly Meeting preceeding, sufficiently proved, & which was confess-  
ed b. T. Llyd, as the Mouth of these Meetings, that by that some-what  
else, G. K. had sic, resly declared, he did not mean humane Learning, nor  
the Scriptures, nor outward preaching & almo<sup>d</sup> the Scriptures, and outward  
Preaching are Instrumental, in Gods ordinary way of working, together with  
the inward operation of the spirit to mens salvation, as absolutely necessary,  
but the Man Christ Jesu, and what he did and suffered for us on Earth, and  
what he now doth for us in Heaven, & the fulness that dwelleth in him. By  
which it plainly appeareth, the said Monthly Meeting hath excluded  
the Man Christ Jesu, our bls<sup>d</sup> Mediator & Saviour, from having any  
part or concern in our Salvation, and therefore we do unmercifully, &  
with one heart judge & condemn their false Judgment, in clearing ~~T. F.~~  
~~I. Fitzwater~~, that hath this tendency, not only to condemn G. K. for his  
said Christian Doctrine, but is a plain denial of the Man Christ Jesu, &  
the great Morit, & Vales & Efficacy of his sufferings, Death, Resurrection,  
and Ascension, and his Mediation for us in Heaven; & which are some-  
what else than the People called Quakers commonly understand by the  
Light, to wit, the Light in every mans Conscience. And by this rash  
and inconsiderate Act of their Monthly Meeting, proceeding from great  
Ignorance, Error and Unbelief in them, they have sufficiently declared  
themselves to be no true Believers in the Man Christ Jesu, and therefore  
no Christians; & for this cause we cannot own them to be our Christians  
Protestants, nor joyn with them in any Religious VVorship, until they con-  
fess themselves for the said A. O. and give us some evidence of their un-  
feigned Repentance and sincere Faith, by their open Confession and Decla-  
ration of the Truth of Christ, which now they have denied.

The Second Paper is given forth by a Meeting of these called Friends  
of the Ministry, signed by Sam. Jeings, as<sup>r</sup> lark of the said Meeting,  
wherewith they give too partial and defective Judgment against ~~VV~~if

Stockdale,

*Stockdale, not blaming him for any Offence to God, or Christ, nor con-*  
*vincing him for his sin of Blasphemy, whereof he was guilty, in charging*  
*G. K. for preaching Two Christs, because he preach'd Faith in Christ with-*  
*in, and in Christ without us, wherein he plainly denied Faith in Christ*  
*without us, that we judge Blasphemy against the Son of Man. Also, the*  
*said Meeting hath fully judged and blamed G. K. for calling W. S. An*  
*Ignorant Hearer; for seeing he denied Faith in Christ without us, we*  
*judge it was his proper Name, and he was not worthy to be accounted*  
*in the Truth, having discovered his so great Ignorance and Unbelief*  
*in one of the great Fundamentals of the Christian Faith. Also, they falsely*  
*accuse G. K. for not giving W. S. Gospel Order, whereas upon due ex-*  
*amination, we find, that he had given him sufficient Gospel Order.*

The third Paper is signed by Samuel Jenyns, John Simcock, Thomas  
Lloyd, and others, in Number 28, all pretended Preachers, wherein  
they have passed a most false Judgment against G. K. for his sound  
Christian Doctrine, and Godly Zeal, in sharply reprobating gross Anti-  
Christian Errors, that he had detected them guilty of, partly by the Open  
Confession of some, and partly by the Countenance of others, and seeking  
to cloak and cover and defend the Guilty; and the said three Papers,  
and the matter contained in them being sufficiently answered in a late  
Book, called, *The Plea of the Innocent, &c.* which we having read and  
well considered, do approve of, and allow to be given forth, our una-  
nimous Consent and Approbation, the particular thing, in matter of  
Fact, therein contained, being all known to som. of us, and the most  
principal to most of us: And we of this Meeting deliver it as our una-  
nimous Judgment, that all these who have given judgment in the said  
three Papers above-mentioned, have given a false Judgment in them  
against the Truth, and against G. K. and his friends joyned with him  
in this Testimony. And we do declare against their false Judgment,  
and say, That G. K. and other Friends to the Ministry joyned with him in  
this Testimony, ought not to forbear the Exercise of their Ministerial Gift  
that God hath given them, notwithstanding the false Judgment of those Bre-  
thren, that have joyned together in a faction against him, and his faithful  
Brethren, but that he and his said faithful Brethren of the Ministry ought  
to be encouraged and assisted by all faithful Friends every where, in the use  
and exercise of their Ministerial Gifts, which we are perswaded will still  
have, and the use and exercise thereof will tend to the Glory of God, the  
Prosperity of Truth, and Salvation of Souls. And we also deliver it as  
our

our unanimous Judgment, that all these 28 Persons that have signed that false Judgment ag. us & G.K. & his Friends, ought not to be owned nor countenanced in their preaching or praying, but denied, and all others that justify them, until they condemn themselves for their said false and rash Judg'mt against G.K. and his Brethren; and until they give some publick and open Confession and Declaration that they are found in the Faith of Christ, they having given sufficient cause to us, to conclude, That at present they have not the sound Faith of Christ. And tho' we have just cause to blame them for condemning us without all Hearing and Trial, yet they have no cause to blame us, because we have oft sought and requested a Meeting with them to have things of Difference fairly debated and try'd, but could never obtain it; and they having now made publick their false Judgment ag. us, in three several Papers, we are concerned, for the Defence of Truth, and our Reputation, both as Men and Christians, to give forth this publick Testimony against them, and to recommend it to all faithful Friends to consider and examine by the Spirit of Truth; and let both their publick Papers and ours be impartially weighed in the balance of Truth, in order to which we are willing that all their papers be printed as well as ours, that have been published on both sides, that so the impartial Readers may have a fair Opportunity to judge of both.

*Given forth at our Meeting at the House of Phillip James in Philadelphia the 3<sup>rd</sup> of 5th month, 1692. in behalf of many of our Brethren both in Town and Country, who are one with us in this Testimony, though not now present.*

Richard Dangworth,	Thomas Budd,
John Wells,	John Barclay,
Philip James,	William Bradford,
Henry Furnis,	James Cooper, jun.
James Siattick,	John Poetus,
James Cooper, sen.	John M'Comb,
William Davis,	James Chick,
Robert Wallis,	John Bartram,
James Poulter,	Ab'l Nolle,
Nicholas Livere,	Joseph Walker,

Thomas Pastall,
Richard Head,
William Waite,
Anthony Sturge,
Ralph Ward,
Thomas Peart,
John Chamber,
Peter Cumberlin,

An Expostulation with *Samuell Jenings*,  
*Thomas Lloyd*, and the rest of the twenty  
eight Unjust Judges and Signers of the  
Paper of Condemnation against *G. K.* &  
his Friends. And Complain for a Pub-  
lick Hearing and Tryal before all Impar-  
tial People.

**V**Hereas *Samuell Jenings, Thomas Lloyd*, and others  
being in Number 28 have published a Paper a-  
gainst *G. K.* the rest of his Brethren who are  
joyned with him in this Testimony for the Lord Jesus, against  
whom they prophecy, *That Dryness and Barre w<sup>s</sup> from the  
Lord, will be their Reward.* We having read and considered the  
said Judgment, do testify against it, as an unjust and unrighteouſe Act; but that which aggravates the Crime against them  
is, that they say, *This Meeting having tenderly and orderly dealt  
with him, &c.* when they know in their Consciences, they dealt  
so with *G. K.* nor never sent for him to their said Meeting,  
but tryed and judge him altogether in his absence, wherein  
they have done worse than the Baptists did in the case of *Tho.  
Hicks*; for when Friends appealed to the People of the Baptists  
for Justice against *T. Hicks*, they took their time & appointed  
a Meeting, and 3 or 4 days before the said Meeting sent Let-  
ters to *G. W.* and *W. P.*'s Houses to give them notice to be at  
the Meeting, but they being so far from home that they could  
not have timely notice, it was reckoned great Injustice for them  
to proceed and try Friends and *T. Hicks* in their absence; and  
upon

upon Complaint they gave another Meeting: But T. *Lloyd*, S. *Jenings*, and the rest are so far short of the Justice of the *Baptists*, that they never so much as acquainted G.K. of their Meeting, or intent to proceed against him, nor never sent for him that we can understand, only W. *Byles* came to G.K.'s house and asked for him, his Wife told, he was from home, and she expected him the next Morning, but they told nothing of their business with him, but in all haste proceeded to judge him in his absence before he came home. Is this your orderly dealing with him? Is this your Justice? Is this your Christiantenderness? your Charity, & your bearing with him in a Christian Spirit? for shame cease thus proceeding, or you will stink in the Nostrils of the Nations where it shall be told. What! pretend to Christianity, & fall short of Heathen Justice! John 7. 50, 51. Acts 25. 16, 17. Did the *Baptists* do unfair in proceeding to try Friends in their absence? Then much more you: for they gave some Notice before of their intending to Try Tho. *Hicks*, but you never so much as told G.K. of your so Meeting: Wherefore allow us so much Justice as the *Baptists* did! to have another Meeting publicly to try G.K. where all People may be present, that are willing to come, and whereof G.K. may have timely notice, and liberty to plead his own Cause, and let all Impartial People judge; & through Gods Assistance we shall make it appear, that your said Judgment is unjust, & G.K. not worthy of Condemnation. Was there ever such an Act done in any Christian Society before, to condemn a man without ever hearing of him, or suffering him to speak for himself? Surely its far short of any worldly Court, where the party shall have timely notice to prepare for his Trial, and liberty to plead his own cause in the face of the Country, and where his Accusers are not allowed to sit and give Judgment against him: But so it is, that these Unjust & Unrighteous Judges have proceeded to try, judge, and publish their Judgment against G.K. without ever hearing of him.

When its well known the most of them were his great Oppo-  
sers: They might be sure this way to condemn him, when  
only a Fraction of them get toge her, and accuse him, and he  
nor any for him be present to speak for him. But that which  
still hightens the Crime of *Tho. Lloyd, Sim. Fening*, and the  
rest of the 28 Unjust Judges, is, that they of the Ministry  
should give such a false Judgment, and then impose it on all  
the Meetings in these 3 Provinces, when most of the Friends  
thereof are great strangers to the Matter in Controversie, not  
knowing which Party is in the Right, but they must take said  
Judgment upon Trust from them, without enquiring into  
the Cause and Verity thereof; and where they think their said  
Judgment will not readily be swallowed down, they will fol-  
low it from Meeting to Meeting, cloathed with their Magis-  
tratical Robes, and if any Friends show their dislike of having  
it imposed on them without their own concen, and considera-  
tion of the matter, presently threaten to bind them to the good  
Behaviour, and to the Peace, and call out for a Constable,  
thereby endeavouring to trample us down by their Magis-  
tratical Power & Authority, as *Samuell Fening, Sam. Redardon,*  
*Thomas Lloyd, John Delavall and Anthony Morris* did lately at  
a Monthly Meeting near *Frankford*, as is well known to many.  
Oh! whether do you think these things will run? will it not  
give People just cause to say, the Quakers are turned Persecu-  
tors? But our Trust and Confidence is in the Lord alone, who  
hitherto has pleaded the Cause of the Innocent, and carried his  
People through all the Powers & Oppositions that have hitherto  
arisen up against them in all Ages, and we doubt not but he  
will do the same for us, as we keep faithful to him, and to the  
Guidance of his holy Spirit, Light and Life in our hearts. But  
are these your Proceedings *Christians, or Protestant-like?* or do  
they not rather relish of *Rank Popery*, for the Clergy or them  
of the Ministry to impose their Edict on the People without  
their enquiring into the matter? Is not this blind Obedience?

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Is not this believing as the Church believes; in order to bring  
in Ignorance the Mother of Devotion? Oh! who but ignorant  
and blind men, but can see these things? And yet now will  
ye stand in them, O ye Unjust Judges! will ye not be willing  
to answer our just Complaint for a Hearing? Will you come  
short of the Justice of the Baptists, who admitted of another  
Meeting for a Hearing? But perhaps you will say, *The Act of  
that Meeting was Infallible, being made up of such a Body of the  
Ministry, (as Arthur Cook laid lately in the House of G. . That  
a Yearly Meeting could not Err)* But we desire to hope, that some  
of you will better consider of it, & answer our just Complaint,  
and no lurk in holes and corners, but come openly and defend  
your selves, and repent of the Error and false Doctrine you  
have run into, and let a time and place be appointed & agreed  
on by both Parties for a Publick Hearing: If you have Truth  
and Justice on your side, come forth and let it appear before  
the World, and say not that such and such things are false, but  
prove them to be so; and bring things to the Light, and let  
not Christ's words be fulfilled on you, viz. *You hate the Light  
because your deeds are Evil, &c.* - Say not, that we are bold and  
daring thus to Challenge you; for its not w<sup>t</sup> in a presumptuous  
Spirit as relying on our own Strength or Parts, but on  
the Lord alone, on whom is our Dependence, and who knows  
the Innocency of our Cause, and therefore we are not afraid to  
bring it to the Test, but willing to appear openly, as hitherto  
we have done in Print, and not as your Practice is to report  
false things secretly abroad, which we know not whom to  
fasten upon; but what we publish in Print remains to be the  
Authors, whether true or false; if false, why don't you refute  
it, the Press is free and open for you, as for any? But the  
smarter in cutting Printed Books is true, and it ad's over your  
Heads, and which you will never be able to Reute.

But next, let us enquire, what have you condemned? G.K.  
&c. Some of you say, *Partly for want of Doctrine, and partly*

for

for hard Words; But as for Doctrine you have not mentioned what it is; and as for the hard Names you mention, it is made appear in *The Plea of the Innocent, &c.* that they were justly given by G. K. to them that deserved the same: But have his Opposers given no hard Names, no unjust and false Reflections? yes, many. But why only then must G. K. be condemned, and not they also who have given hard words and false Names to G. K.? When G. K. complained against them for not giving Judgment against W. Stockdale's Blasphemy *Samuel Jenings* could excuse it, by bringing the Example and Practice of worldly Courts, laying, *George, thou hast reviled thy Brethren, and in Courts we allow of Discount.* So that according to S. Jenings, W. Stockdale's Blasphemy must be discounted against G. K.'s Reviling his Brethren, as they account it, but can never prove. But if Discount be allowable in this case, why are not G. K.'s hard words discounted against those that have been given to him, so far as they will reach? And that it may appear what hard Names have been given, we think fit here to mention, viz.

They say G. K. has called them,

1. Fools, 2. Ignorant Heathens, 3. Infidels, 4. Silly Souls,
5. Liars, 6. Heretics, 7. Rotten Ranters, 8. Muggletonians.

They of the other side have called G. K.

1. Brat of Babylon, 2. Accuser of the Brethren, 3. Apistate,
4. Worse than Prophane, 5. A Troubler of the Church, 6. A Person that no one could have Difference with, but he was in danger of the Life of his Soul.
7. A Preacher of two Christs, 8. A Teller of an Old St Andrews Story, 9. Pope, 10. Father Confessor, 11. Liar, 12. Devil, 13. Muggletonian, 14. Conpired him to a Wolf Tyzer, &c. 15. One that always endeavoured to keep down the Power of Truth.
16. A more vexatious Adversary than Hicks, Faldo, Scanderet, or the worst of Enemies.

17. One

( 15 )

28. One that is fallen upon the soaring Mountains, &c. 18. A man slum. 29. Become Treacherous to the Spouse of his Youth. 20. Fallen into his first Love. 21. Gone into a Spirit of Enmity, Wrath, Self-Exaltation, Contention, &c. 22. Forming out his own Shame. 23. A Person without the Fear of God before his Eyes. 24. Letting loose the Reins to an Extravagant Tongue. 25. Broken out into many Ungodly Speeches, railing Accusations, Profane Threatnings, being Cruel, &c. like an Unwearied Adversary. With many more that can be proved.

Now let the Impartial Reader judge, which have exceeded in hard Words? and whether they are not very partial to pass by all that hath been laid against G. K. and condemn him for what he hath spoke in its right-place, as is made appear in the Book cailed, *The Plea of the Innocent*. And yet when G. K. was the Complainant for many Months, for Justice to be done to Truth, they could plead for Discount, and put Blasphemy against Christ Jesus, in the Ballance against Reflections upon themselves, and yet now will not discount for hard words. And so they have judged a whole Meeting without ever admiring of them. If this be not Partiality, Injustice and Unrighteous Judgment, tell us what is. And clear your selves of these things, if you can.

Signed by us, in behalf of the rest of our Friends by order of our Meeting, the 18th of the 5 Month, 1692.

Thomas Budd,	William Bradford,
Richard Hilliard,	James Cooper,
John Hart,	Elizabeth Keith,
Thomas Paschall,	

T H E E N D.

- Books to be Sold by William Bradford in Philadelphia. 1692.
- The Christian Faith of the People called Quakers in Rhode-Island.—4 d.
- A Catechism for Children and Youth, and such others as need to be instructed in the first Principles of the Christian Religion. By G. K. Price 6 d.
- A Testimony concerning the Resurrection of the Dead, Day of Judgment, and Christ's Last Coming & appearing without us. By G. K. 3 d.
- Truth and Innocency defended, against Calumny & Defamation, in a late Report concerning the Revolution of Humane Souls, &c. G. K. 3 d.
- Some Causes and Reasons of the late Separation that hath come to pass here at Philadelphia. Shewing, That G. K.'s Opposers were the Cause of the said Breach and Separation, and most properly are the separate Meeting. Together with an account of the sincere Christian faith of G. K. and his Friends. Price 9 d.
- The Plea of the Innocent, against the False Judgment of the Guilty, being a Vindication of G. Keith & his Friends, from the False Judgment, Calumnies and Defamations of S. Jenings, J. Simcock, T. Lloyd and others, being in Number Twenty Eight. Price 6 d.
- A Vision concerning Separation among Friends in old England. By G. F.
- A faithful Warning and Exhortation to Friends to beware of seducing Spirits. By S. Crisp. 6 d.
- An Appeal from the Twenty Eight Judges, to the Spirits of Truth and true Judgment in all faithful Friends, called Quakers.
- A true Copy of three Judgments given forth by a Party of men, called Quakers at Philadelphia, against G. Keith, &c. With two Answers to the same.
- New Husbandry to New England, or an Experienced way to raise Quick Hedges and Cloudy Graves; and the way to make Syder.

Note, That in some of Printed Copies of the Appeal from the twenty eight Judge, &c. there happen'd an Error in the Postscript, which pray amend, viz. line 2. for Anthony Morris read Sam. Richardson.

And whereas it is reported, That the Printer being a favourer of G. K. he will not print for any other, which is the reason that the other Party appear not in Print as well as G. K. These are to signify, that the Printer hath not yet refused to print any thing for either Party; and also signifies that he doth not refuse, but is willing and ready to print any thing for the future that G. K.'s Opposers shall bring to him.